THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO

THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

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July 17, 1957

You are trying to penetrate the things of the spirit with the eyes of the flesh, to bend the inflexible to your own crude model of what should be, and finding it will not bend, you are as likely as not to break that model and—bid good-bye for ever to the dream.

—MAHATMA M.

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(b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः।

There Is No Religion Higher Than Truth

BOMBAY, 17th July 1957. VOL. XXVII. No. 9

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1957. VOL. XXVII. No. 9

WISDOM IS NEEDED FOR SERVICE

H. P. BLAVATSKY—11-8-1831 to 8-5-1891

"Spiritual discernment is what is most wanted."

Thus wrote H.P.B. to Mr. A. P. Sinnett in 1886, at a critical hour in the history of the London Lodge of which he was the President.

H.P.B.'s grand Movement always faced trials and tribulations, and was always kept alive by a handful of trusted men and women who were unselfish in their own hearts and united by the bond of Wisdom, of Pure Theosophy. She said then that "the work devolved upon the very few." And these few are those to whom *The Voice of the Silence* is dedicated.

On the same occasion she advised Mr. Sinnett: "Make your activity commensurate with your opportunities, and do not turn your face from the latter, even from those that are created for you."

This advice, true then, is as true now; and can and should become the energizer alike of the determined few and the faltering many of the present generation.

The few united ones must keep any form of demoralization at a distance; they must not allow the lights to die out. Each of these few is an isolated point of light; they must be clustered together and focalized into one bright flame. This is our task today. Even a few pure-hearted, noble-minded students, unselfish in ideation, altruistic in imagination, can do wonders with the aid of the Magic of Wisdom enshrined in the Esoteric Philosophy.

An assurance was given by H.P.B. on the same occasion:—

> Yes indeed, the Masters and the Powers that be would call and guide many and many a sad, lonesome and weary one in this fair land of occult, psychic *Theosophy* to gather with Them around Their Altars. For the teachings of the "Order" are like precious stones - whatever way turned, light and truth and beauty flash forth, and *will guide* the weary traveller in search of them, if he but stops not on his way to follow the will-o'-the-wisps of the illusive world, and remains deaf to public rumour.

The public is mostly made up of sycophants and flatterers who often feed the student's egotism, and of gossips who spread rumours started by impulsive and irresponsible talkers. The few devoted ones must learn that human dirt never sticks, nor does it soil the flame it is flung against. It only sticks hard to the marble, to the cold heart that has lost the last spark of the Divine Flame.

Such a piece of instruction was given by H.P.B., of whom an Agnostic, "Saladin" (Stewart Ross), wrote:—

> Theosophy or no Theosophy, the most extraordinary woman of our century, or of any century, has passed away. Yesterday the world had one Madame Blavatsky—today it has none. The matrix of heredity environment in which she was moulded has been broken. Through the coming ages of time or eternity shall the shattered fragments of that matrix be gathered up and refixed, and another Helena Petrovna Hahn be born upon the earth, when the earth is sane enough not to misunderstand her, to persecute her, and seek to bury her name in a cataclysm of falsehood, hatred and slander?
>
> Any discriminating person who came in contact with her could easily understand why

she was so dearly loved, and no less easily conjecture why she was so bitterly hated.

On the other hand, one of the greatest of Gnostics said of H.P.B.:—

> ...under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working, common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—and one of her most complicated machines—H.P.B.'s mind—and thus learn to know her true *inner* Self.

These words, of her own and about her, are fit subjects for the meditation of all Theosophical students who will celebrate in their hearts the 126th birthday of the Teacher who brought the Message of Light to a world darkened by false knowledge and full of the forces of greed and hate and lust. By her devotion she evokes our devotion; by her sacrifice she energizes us to make our own sacrifices; by her superb power of endurance, her ability to learn and to teach, she has given us the great gift, "the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent."

Shall we not, we whose life has been transformed to some goodness, to some beauty, listen to her appeal?

Let us deepen our secret devotion, widen our silent sacrifices and unfold the power of pure love for our fellow students and for an increasing number among Orphan Humanity who may find, as we have found, Father and Mother, Brother and Friend, wealth of knowledge and strength of being.

LUST FOR POWER

> All power is a trust—we are accountable for its exercise. From the people and for the people, all springs and all must exist.
>
> —Benjamin Disraeli

The life of a chela is made up of tests and trials. The prosaic and ordinary acts one has to perform every hour offer opportunities for the practice of the right discipline; otherwise they become future hindrances. We allow ourselves to be robbed by our ambition.

"Ambition is the first curse; the great tempter of the man who is rising above his fellows," says *Light on the Path*.

The illusory nature of ambition should be perceived. Shakespeare calls it "a shadow's shadow."

One ambition leads to another; the ways and methods of achieving success in the fulfilment of ambitions differ not only with different people but also within one's own consciousness. There are persons who try to achieve what they desire by hook or by crook; there are others who conscientiously labour with honest motives and clean methods. Within one's own consciousness alterations and adaptations of both motives and methods take place. All such changes point to the illusory nature of ambition.

The ambition for money is very general, but the reasons for the ambition differ with different people. The sordid motive of the miser, the motive to achieve comforts in life for one's self and for near and dear ones, the motive to amass wealth to do good works, etc., make people ambitious for material possessions and wealth.

There is the ambition for fame which very often follows the ambition for wealth. Some become famous by honest, worthy and righteous means. Others elbow out other men and women to get to the front rank.

Power is another goal for the ambitious—power to be a political leader, to be a great social

celebrity, to be acclaimed a mighty hero. This power needs, for its real fulfilment, the power to love and to be loved. This ambition calls for subtle ways and means for its realization. Soldiers must love their general, whose influence on the mind and character of his soldiers pronounces the general great or mediocre or unworthy. So in political life a party leader must have the respect and love of his followers, or he is a failure. The *grande dame* of social life must be loved and respected by all men and women, or she is not the great lady she professes to be.

The curse of ambition to which *Light on the Path* refers is no doubt engendered by the longing for wealth and also for fame. The aspirant to the Higher Life must "kill out" those ambitions. But he faces the most difficult of all his trials when it comes to conquering the ambition for power. The other two ambitions are easily detectable, however difficult their overcoming may prove to be. They have their own masks; but the subtlety of the ambition for power is as great as it is insidious.

The ambitions for wealth and fame make a pair; they affect each other as they live in the hearts and minds of men. Similarly, the ambition to wield power and the ambition to love and be loved are related.

Though ambition is "the great tempter of the man who is rising above his fellows," yet "it is a necessary teacher." For the man of the world this tempter and teacher functions in the worldly way. But for one who aspires to bask in the warmth and the light of the Divine, the temptations and teachings are of a high and very different order. It is recorded:—

> ...these vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple. It is easy to say, I will not be ambitious: it is not easy to say, When the Master reads my heart he will find it clean utterly.

Ambition must be transmuted into altruism. The ambition for wealth and possessions must be used for the service of all; but we must learn to regard ourselves as trustees; in our trustworthy and altruistic hands all wealth is placed.

The ambition for fame must be transmuted into the loving and altruistic, *i.e.*, impersonal, service of all who gave us fame, who fulfilled our ambition for fame. Fame is a mental possession for universal use; not for self-aggrandizement.

Ambition for power requires a special knowledge of higher alchemy, of the transmutation of the personal self into an impersonal power. "That power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

This is spoken of as a crucial stage in the life of the disciple. The intuitive poet, Browning, has spoken of it:—

> There are flashes struck from midnights,
> There are fire-flames noondays kindle,
> Whereby piled-up honours perish,
> Whereby swollen ambitions dwindle.

Unless his good Karma, from some far-off past, comes to his aid, so that the disciple is spurred to proceed from unselfishness to self-less-ness, the ambition and love for power will become lust for power, and make him first a fault-finding and wrathful man of egotism, and if he does not check himself he will enter the declivity that leads to the "loss of all."

The ambition to be loved and respected can never be transmuted into love for others till the lust for power is destroyed. The instruction given to the disciple will never be accepted or approved by the worldly, even though they possess much goodness of heart. Says *Light on the Path*:—

> The ordinary man expects, not to take equal fortunes with the rest of the world, but in some points, about which he cares, to fare better than the others.

This because the Law of Human Brotherhood is not understood and accepted. But the disciple has understood and accepted it, and therefore he "does not expect this."

> The king rises and falls, the poet is *fêted* and forgotten, the slave is happy and afterwards discarded. Each in his turn is crushed as the wheel turns on.

The disciple learns that to rearrange the circumstances which arise out of the forces of human nature itself will not avail.

When the disciple has fully recognized that the very thought of individual rights is only the outcome of the venomous quality in himself, that it is the hiss of the snake of self which poisons with its sting his own life and the lives of those about him, then he is ready to take part in a yearly ceremony which is open to all neophytes who are prepared for it. All weapons of defence and offence are given up; all weapons of mind and heart, and brain, and spirit. Never again can another man be regarded as a person who can be criticised or condemned; never again can the neophyte raise his voice in self-defence or excuse. From that ceremony he returns into the world as helpless, as unprotected, as a new-born child. That, indeed, is what he is. He has begun to be born again on to the higher plane of life, that breezy and well-lit plateau from whence the eyes see intelligently and regard the world with a new insight.

The desire and the ambition to be loved can be transmuted when the disciple acquires the Power to Love born of Dispassion, *Viraga*, which, rising above fame and ignominy, pleasure and pain, also rises above heat and cold. To love when one is beloved is comparatively easy: to love, whether or not one's love is requited, and even when it is not returned, is not so easy. "Love alters not with his brief hours and weeks, But bears it out even to the edge of doom," as Shakespeare's sonnet points out. His lines speak of conditions which none can fulfil save one who is practising the discipline of the disciple:—

Love is not love
Which alters when it alteration finds,
Or bends with the remover to remove:
O no; it is an ever-fixed mark,
That looks on tempests, and is never shaken;
It is the star to every wandering bark,
Whose worth's unknown, although his height be taken.

Evil and evils are understood and valued differently by the good man of the world and by the struggling disciple, determined to gain victory over not only his personal evils but the corporate Evil which is engulfing the entire human kingdom. Satan

> is simply the personification of the abstract evil, which is the weapon of Karmic law and KARMA. It is our human nature and man himself, as it is said that "Satan is always near and inextricably interwoven with man." It is only a question of that Power being latent or active in us. (*The Secret Doctrine*, II. 478)

To overcome Evil the disciple has to give up weapons not only of offence but also of defence. This is felt to be a great hardship, almost an injustice, by the progressing disciple. More, if we allow the rascal, the robber, the exploiter, a free rein and do not oppose him and overcome him, his rascality and hatred will overcome all of us. *The Secret Doctrine* (I. 643) says that with "right knowledge" and "a confident conviction that our neighbours will no more work to hurt us than we would think of harming them" the disciple should proceed to practise the Law of Human Brotherhood. The consummation devoutly to be wished is thus described:—

> The disciple who has the power of entrance, and is strong enough to pass each barrier, will, when the divine message comes to his spirit, forget himself utterly in the new consciousness which falls on him. If this lofty contact can really rouse him, he becomes as one of the divine in his desire to give rather than to take, in his wish to help rather than be helped, in his resolution to feed the hungry rather than take manna from Heaven himself. His nature is transformed, and the selfishness which prompts men's actions in ordinary life suddenly deserts him.

The fairest action of our human life
Is scorning to revenge an injury;
For who forgives without a further strife,
His adversary's heart to him doth tie:
And 'tis a firmer conquest truly said,
To win the heart than overthrow the head.

—LADY ELIZABETH CAREW

THEOSOPHY AND EPIDEMICS

INFLUENZA

Influenza has been playing havoc with men, women and children, in India and elsewhere; the epidemic is no respecter of persons or castes, races or religions.

In our issue of June 1936 (Vol. VI, p. 125), under the caption "Influenza" we wrote:—

> Another straw which shows the set of the wind towards the prophesied vindication of H.P.B.'s teachings in this century is a report in the *British Medical Journal* of a paper recently read by the distinguished physician, Sir William Hamer. He suggested that the "ions" and "electrical influences" from the atmosphere might be "the most important actors in the influenza drama, and perhaps the much-sought-for invisible viruses themselves." He argued that during the last fifty years "the overpowering fascination of the germ theory" had hindered a closer examination of the possible effects of atmospheric electricity, with its varying degrees of "ions" and intensity, on the human constitution.
>
> An editorial in *The Manchester Guardian* (7th March 1936), commenting on this report, mentions that the Italian word "influenza" meant to begin with simply "influence"—and that influence was early held to be the occult and often maleficent force which rained in upon men and their affairs from the stars and the outer heavens.

Followed a longish extract from H.P.B.'s article in *Lucifer*, Vol. V, pp. 447-450, for February 1890; below we give extracts from that article, "The Last Song of the Swan" (the full text of which will be found in our Vol. XI, pp. 41-45, January 1941):—

> *Apropos* of Influenza—miscalled the "Russian," but which seems to be rather the scape-goat, while it lasts, for the sins of omission and commission of the medical faculty and its fashionable physicians—what is it? Medical authorities have now and then ventured a few words sounding very learned, but telling us very little about its true nature. They seem to have picked up now and then a clue of pathological thread pointing rather vaguely, if at all, to its being due to bacteriological causes; but they are as far off a solution of the mystery as ever. The practical lessons resulting from so many and varied cases have been many, but the deductions therefrom do not seem to have been numerous or satisfactory.
>
> What is in reality that unknown monster, which seems to travel with the rapidity of some sensational news started with the object of dishonouring a fellow creature; which is almost ubiquitous; and which shows such strange discrimination in the selection of its victims? Why does it attack the rich and the powerful far more in proportion than it does the poor and the insignificant? Is it indeed only "an agile microbe" as Dr. Symes Thomson would make us think? And is it quite true that the *influential* Bacillus (no pun meant) has just been apprehended at Vienna by Drs. Jolles and Weichselbaum—or is it but a snare and a delusion like so many other things? Who knoweth? Still the face of our unwelcome guest—the so-called "Russian Influenza" is veiled to this day, though its body *is* heavy to many, especially to the old and the weak, and almost invariably fatal to invalids. A great medical authority on epidemics, Dr. Zedekauer, has just asserted that that disease has ever been the precursor of cholera—at St. Petersburg, at any rate. This is, to say the least, a very strange statement. That which is now called "influenza," was known before as the *grippe*, and the latter was known in Europe as an epidemic centuries before the cholera made its first appearance in so-called civilized lands. The biography and history of Influenza, *alias*, "grippe," may prove interesting to some readers. This is what we gather from authoritative sources.
>
> The earliest visit of it, as recorded by medical science, was to Malta, in 1510. In 1577 the young influenza grew into a terrible epidemic, which travelled from Asia to Europe to disappear in America. In 1580 a new epidemic of *grippe* visited Europe, Asia and America, killing *the old people, the weak and the invalids*. At Madrid the mortality was enormous, and in Rome alone 9,000 persons died of it. In 1590 the influenza appeared in Germany; thence passed, in 1593, into France and Italy. In 1658-1663 it visited Italy only; in 1669, Holland; in 1675, Germany

and England; and in 1691, Germany and Hungary. In 1729 all Europe suffered most terribly from the "innocent" visitor. In London alone 908 men died from it the first week; upwards of 60,000 persons suffering from it, and 30 per cent dying from catarrh or influenza at Vienna. In 1732 and 1733, a new epidemic of the *grippe* appeared in Europe, Asia and America. It was almost as universal in the years 1737 and 1743, when London lost by death from it, during one week, over 1,000 men. In 1762, it raged in the British Army in Germany. In 1775 an almost countless number of cattle and domestic animals were killed by it. In 1782, 40,000 persons were taken ill *on one day*, at St. Petersburg. In 1830, the influenza made a successful journey round the world—that only time—as *the first pioneer* of cholera. It returned again from 1833 to 1837. In the year 1847, it killed more men in London than the cholera itself had done. It assumed an epidemic character once more in France, in 1858.

We learn from the St. Petersburg *Novoyé Vremya* that Dr. Hirsh shows from 1510 to 1850 over 300 great epidemics of *grippe* or *influenza*, both general and local, severe and weak. According to the above-given data, therefore, the influenza having been this year very weak at St. Petersburg, can hardly be called "Russian." That which is known of its characteristics shows it, on the contrary, as of a most impartially cosmopolitan nature. The extraordinary rapidity with which it acts, secured for it in Vienna the name of *Blitz catarrhe*. It has nothing in common with the ordinary *grippe*, so easily caught in cold and damp weather; and it seems to produce no special disease that could be localized, but only to act most fatally on the nervous system and especially on the lungs. Most of the deaths from influenza occur in consequence of lung-paralysis.

All this is very significant. A disease which is epidemic, yet not contagious; which acts everywhere, in clean as in unclean places, in sanitary as well as in unsanitary localities, hence needing very evidently no centres of contagion to start from; an epidemic which spreads at once like an air-current, embracing whole countries and parts of the world; striking at the same time the mariner, in the midst of the ocean, and the royal scion in his palace; the starving wretch of the world's Whitechapels, sunk in and soaked through with filth, and the aristocrat in his high mountain *sanitarium*, like Davos in Engadin,[1] where no lack of sanitary arrangements can be taken to task for it—such a disease can bear no comparison with epidemics of the ordinary, common type, *e.g.*, such as the cholera. Nor can it be regarded as caused by parasites or microscopical microbes of one or the other kind. To prove the fallacy of this idea in her case, the dear old influenza attacked most savagely Pasteur, the "microbe-killer," himself, and his host of assistants. Does it not seem, therefore, as if the causes that produced influenza were rather cosmical than bacterial; and that they ought to be searched for rather in those abnormal changes in atmosphere that have well nigh thrown into confusion and shuffled seasons all over the globe for the last few years—than in anything else?

It is not asserted for the first time now that all such mysterious epidemics as the present influenza are due to an abnormal exuberance of ozone in the air. Several physicians and chemists of note have so far agreed with the occultists, as to admit that the tasteless, colourless and inodorous gas known as oxygen—"the life supporter" of all that lives and breathes—does get at times into family difficulties with its colleagues and brothers, when it tries to get over their heads in volume and weight and becomes heavier than is its wont. In short—oxygen becomes ozone. That would account probably for the preliminary symptoms of influenza. Descending, and spreading on earth with an extraordinary rapidity, oxygen would, of course, produce a still greater combustion: hence the terrible heat in the patient's body and the paralysis of rather weak lungs. What says Science with respect to ozone: "It is the exuberance of the latter under the powerful stimulus of electricity in the air, that produces in nervous people that unaccountable feeling of fear and depression which they so often experience before a storm." Again: "the quantity of ozone in the atmosphere varies with the meteorological condition *under laws so far unknown to science*." A certain amount of ozone is necessary, they wisely say, for breathing purposes, and the circulation of the blood. On the other hand "too much

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[1] "Colonel the Hon. George Napier will be prevented from attending the funeral of his father, Lord Napier of Magdala, by a severe attack of influenza at Davos, Switzerland."—The *Morning Post* of January 21, 1890.

of ozone irritates the respiratory organs, and an excess of more than 1% of it in the air kills him who breathes it." This is proceeding on rather occult lines. "The real ozone is the Elixir of Life," says *The Secret Doctrine*, Vol. I, p. 144, 2nd footnote. Let the reader compare the above with what he will find stated in the same work about oxygen viewed from the hermetic and occult standpoint (*Vide* pp. 113 and 114, Vol. II) and he may comprehend the better what some Theosophists think of the present influenza.

It thus follows that the mystically inclined correspondent who wrote in *Novoyé Vremya* (No. 4931, November 19th, old style, 1889) giving sound advice on the subject of influenza, then just appeared—knew what he was talking about. Summarizing the idea, he stated as follows:—

> "...It becomes thus evident that the real causes of this simultaneous spread of the epidemic all over the Empire under the most varied meteorological conditions and climatic changes – are to be sought elsewhere than in the unsatisfactory hygienical and sanitary conditions....The search for the causes which generated the disease and caused it to spread is not incumbent upon the physicians alone, but *would be the right duty of meteorologists, astronomers, physicists, and naturalists in general,* separated officially and substantially from medical men."

This raised a professional storm. The modest suggestion was tabooed and derided; and once more an Asiatic country—China, this time—was sacrificed as a scapegoat to the sin of FOHAT and his too active progeny. When royalty and the rulers of this sublunary sphere have been sufficiently decimated by influenza and other kindred and unknown evils, perhaps the turn of the Didymi of Science may come. This will be only a just punishment for their despising the "occult" sciences, and sacrificing truth to personal prejudices.

MICROBES AND INFLUENCES

Materialistic scientists and their modern admirers and blind followers know little about the truth of things. All epidemics, cyclic in their manifestations, have their roots in the invisible psychic atmosphere. W. Q. Judge has something highly valuable to say which medical men may ignore but which every Theosophical student should take note of and apply.

The following account of one of Mr. Judge's talks is reprinted from the Brooklyn (N.Y.) *Eagle* of 1892, where it appeared under the caption "William Q. Judge of Brooklyn tells of the Microbe Theory." Newspaper practice at the time was to incorporate direct quotations in reports of speeches, and so it is that W.Q.J.'s exact words are obviously retained in many passages. The talk itself was no doubt condensed, but even in this digest form the vigour of Mr. Judge as a speaker can easily be perceived.

We are indebted for this account to the magazine *Theosophy*, Vol. XXXII, pp. 129–131, for January 1944:—

> At the meeting of the Aryan Theosophical Society in New York yesterday William Q. Judge, the president, spoke on the subject of epidemics. He said:
>
> The United States is now face to face with a disease which threatens to become epidemic if not prevented from entering the land. Cholera has been here once before to devastate and may get in again. Existing in perpetuity in India it travels over the globe by way of Mohammedan pilgrimages to Mecca, from thence to Russia and then through Europe here. It now skulks in our bay and is perhaps about to be brought into our country through other points. This is a physical epidemic, very important for the time but not so important in the eyes of the theosophist as other epidemics which can develop in the mental and moral organization of man.
>
> Cholera, or yellow fever, or grip, are peculiar diseases which terrify by their sudden action, but which are really physical and preventable, often curable. Grip and cholera seem often to flash up suddenly at places very different from their first appearance, leading some to suppose there is a mystery which is not physical in it all. But when we consider that some snake bites in the East act throughout the whole body in a few seconds, and others produce death on the instant, we see that the mystery lies in the ignorance about the disease. Late experiments with cobra

and other snake poisons have shown that the poison destroys the cells of the blood with inconceivable rapidity, the corpuscles appearing to send the infection along on the instant. In a similar manner, bacteriologists have proved how the microbes of different kinds increase by the million with amazing speed.

No theosophist should deny that science is right in saying that microbes produce disease and also prevent it. For it is an old theosophical, and once secret, doctrine that the microbes—then called lives—are divided into two classes, one called builders and the other, destroyers. These, it was held, warred with each other, and whichever side won, the result was disease and death, or health and life. This, too, the old theosophists held, was the cause of man's term of life. For if the builders won all the time up to maturity they again divided themselves into two classes and, beginning to devour each other, at last brought about the death of the body at about 70 years of age.

The theosophists also assert that this microbe theory obtains in the mental and moral spheres, and that epidemics of a moral character may break out among men, causing sudden changes of character in persons who before that were very discreet. The French revolution, in which rivers of blood ran, was brought to its awful pitch by the sudden increase of mental microbes, which produce moral disease sweeping over vast numbers of men. Lynchings and riots such as that of New Orleans, he [Mr. Judge] said, were of the same origin and were nothing more than the sudden development of these criminal microbes in the natures of men, who at other times were perfectly respectable. In the French revolution many excellent persons were carried away by the epidemic and led into the doing or countenancing of dreadful deeds. He referred also to the witch burning in Salem a century ago and declared that the otherwise eminent and respectable citizens who took active part in them were the victims of a mental and moral epidemic that drew them into actions of a criminal sort.

Turning to the present day, Mr. Judge pointed out that in the United States a microbe was developing in the mental and moral spheres which would sooner or later develop so quickly as to infect large masses of men. The recent strike riots and crimes on both sides evidence this, and if our thoughts, our mental feelings, were not speedily changed a vast revolution would be the result. Irrespective of the rights of either side in these struggles, the reason for them was to be found in the selfish character of our civilization, which ignores the idea of universal brotherhood. Great numbers of respectable men are incensed at each other and sides are being taken. The theosophist should stand aloof or he may be a victim to the epidemic on one side or the other. Even some well-known members of the clergy have begun to assert that the country's legislation is in the interest of capital as against labour and newspapers criticize them. The microbe is spreading. When it has made a few more advances it will gain a force overwhelming, and spreading then in vast numbers we will see suddenly springing up a revolution into which all will be drawn—one side the aggressors, the other, defenders.

And the discoveries of "mental suggestion" and "hypnotism" will not be forgotten in this disturbance. By suggestion an artificial reproduction of these moral and mental microbes will be brought about and thus natural capacity added to. One side will have its army of suggested persons to do its bidding, and so will the other.

The remedy proposed by Mr. Judge was a vigorous spreading of the doctrines of Reincarnation and Karma, together with the actual practice of good deeds by those who have time and money. The labourers should go to the rich and preach these as compellers of kind acts. The rich should hasten to show to the poor by immediate and universal benevolences that they are acting as nature intended, that is, as nature's trustees of their wealth and time. In that way and none other can the day of revolution be averted. Legislation is idle, argument on rights and legalities vain. The poor, almost to a man, believe that the rich oppress them. The middling-well-off are between the two other classes.

Theosophy does not seek to abolish rights nor to alter social claims. It declares, however, that

each man must serve his neighbour, and that selfish indulgence by the wealthy to the neglect of the poor is a source of destruction. A great charity organization should be formed by every well-to-do woman devoting herself to the poor, and every well-to-do man giving her the means to do so, and all cutting out at once their rounds of balls, parties, teas and frivolities. Otherwise the direful result of an epidemic in the moral sphere cannot be averted.

The implications of what is said by Mr. Judge in the above article will be perceived by the intelligent reader in what follows about another epidemic also raging at present:—

EPIDEMIC DANCING

A thought-provoking illustrated article was reproduced on May 5th in *The Deccan Herald Weekly Magazine* (Bangalore) from *World Science Review*. In this article, "Rock 'n' Roll: The Reason Why," Mr. F. Kraupl Taylor of the Institute of Psychiatry, Maudsley Hospital, London, describes the effect in some cases of the film *Rock Around the Clock*, with its dance-tunes with an emphatic twelve-bar beat which constitutes the "rock 'n' roll" rhythm. He writes:—

> Hundreds of teen-agers succumbed to this rhythm. They could not sit still in their cinema seats any longer. They burst into rhythmic song and movement. They danced in the aisles; they danced in front of the screens; they danced in large crowds in the streets outside the cinemas. Their behaviour became so menacing and riotous at times that the police had to interfere.

Mr. Taylor describes this as "a relatively mild expression of a dancing mania." He describes, on the authority of a fourteenth-century Dutch clergyman, Radulphus de Rivo, a serious dancing mania which in 1374 set thousands of Germans wandering, singing and dancing. Radulphus had written:—

> Persons of both sexes, possessed by devils and half-naked, put wreaths on their heads and began to dance....Many sound and healthy persons were suddenly smitten by the demons, joining their right hands with the dance maniacs,

continuing to dance for hours until they were exhausted and fell to the ground.

A dancing mania at Taranto, Italy, in the sixteenth century is also mentioned by Mr. Taylor.

In primitive societies, he writes, "such manias of unrestrained collective dancing are not unusual, and often serve ritual and religious purposes." Students will recall the descriptions in *Isis Unveiled* (II. 572 and 625) of the dance of the Yezidis and that of the Shamans of Siberia, described as "ignorant and illiterate...*mediums* in the full sense of the word" in contrast to the Shamans of Tartary and Tibet.

Mr. Leslie Paul, it may be mentioned, described in *The Meaning of Human Existence* (Faber and Faber, Ltd., London, 1949, p. 147) the short-lived epidemic dancing of "The New Throng of the Wandervögel" in Thuringia in 1920:—

> A Dancing Saviour had appeared, a youth called Muck-Lamberty, who appealed to youth to throw off the present and strike into the blue...he sang a song "Spirit is Fire" and danced the "Rundinella" so infectiously that young people followed him....Wherever the New Throng stopped and danced and sang the respectable burghers left the inns and cafés, and the hausfraus the cooking-stoves and danced until whole towns stood idle. Even the police sent to stop the abandonment danced too.

In his attempt to account for the change of "what was once a high-spirited group...into an uncontrolled mob," Mr. Taylor leans rather to "the infectious power of rhythmic group behaviour" than to the rhythmic stimulus itself. He admits, however, that "susceptible persons are inflammable material, but it needs a spark to set them aflame," and students of Theosophy convinced of the tremendous power of sound will not find it difficult to concede the contributory role of the "rock 'n' roll" melodies in combination with the rhythm and the hearers' desire for adventure and excitement, to provide such a spark.

It must be emphasized, however, that the dangers in such a surrender of the will are great, both for the individual who thus increases his tendency towards mediumistic passivity, against

which Theosophy so gravely warns, and for society, which needs responsible members, proof against the possible excesses committed in abject surrender to mob emotions.

A MASTERLY SURVEY*

The Teachings of the Great Buddha are like the full-moon light for all students of Theosophy. Their radiance is soft and soothing, and dispels the darkness of ignorance by a glory which calms the head and fills the heart with joy. This is felt in a greater measure by the head which is earnest and sincere in its search for Wisdom, and by the heart which aspires to spread the true Joy, which is born of Compassion.

These thoughts naturally arise after reading a recent publication, *A Survey of Buddhism*, for which the thanks of all of us are due to our friend Bhikshu Sangharakshita and to the Indian Institute of World Culture at Bangalore for publishing the Bhikshu's lectures, which were delivered from its platform in 1954.

The author of *A Survey of Buddhism* was born an Englishman, and in his young days came in contact with H. P. Blavatsky's *Isis Unveiled*, which wrought a transmutation in his mind and aroused in him the desire to seek and develop in his heart the Tathagata Light. His ordination as a regular monk—Devotee of the Buddha—his efforts to spread the Dharma of the Master and his ardency to enhance the usefulness of the Sangha are well known.

In this volume the Theosophical student will find a great deal of instruction which will help him to deepen his perception of some of the teachings of the Esoteric Philosophy. We have not enough space to write at length about this 500-page volume. We shall draw attention to only one point about the Buddha's *Dharmakaya* vesture which the author clarifies on pp. 266-7. Explaining the words of the Master, the author is suggestive. The Master said on one occasion: "He who sees the Dhamma sees Me. He who sees Me sees the Dhamma." The author comments:—

> Whether we interpret these words realistically or metaphysically will depend upon the nature of the general attitude we adopt towards Buddhism. If our attitude is literal, in the sense already defined, the word Dharma, which is the key word of the whole passage, will be interpreted literally: the Dharma will be identified with its conceptional and verbal formulations, and the Buddha's admonition to Vakkali will mean no more than that inasmuch as He is, metaphorically speaking, the embodiment of His various doctrines and disciplinary precepts, one who walks in accordance with them may be said to "see" Him. If on the other hand our attitude is liberal, and if for us the Dharma means not so much the words and concepts which indicate Reality but Reality Itself, then we shall see in the utterance of the Buddha a declaration of His essential identity with the Absolute, so that to "realize" the Dharma and to "see" the Buddha are not metaphorically but in actual fact the same thing, being simply alternative ways of expressing the ultimate transcendental experience.

Esotericists in particular and mystics in general will accept the higher meaning. The Buddha is Embodied Dharma. Between his Living Dharma Body and the chronicled and recorded words of His in the Buddhist Canon there is a difference and yet a kinship. Those men of insight who perceive and recognize the value of that kinship will find the words, say of the *Dhammapada*, living, vital, magical. Then the *Dhammapada* will enliven, energize and enlighten the whole being of the student.

In this explanation is also enshrined the higher hidden teaching about the *Dharmakaya* referred to in *The Voice of the Silence*.

There is a Buddhistic tradition that the Enlightened One's preaching penetrated the invisible kingdoms of gods or *devas*; that after his preaching many intelligences, human and subhuman as well as superhuman, attained each its next step in soul-evolution. So many, many, it

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* *A Survey of Buddhism*. By BHIKSHU SANGHARAKSHITA. (The Indian Institute of World Culture, Bangalore 4. 500 pp. 1957. Rs. 15.00)

is recorded, became *Arhats*. It is said:—

> The Lion of the Law, the Lord of Mercy, perceiving the true cause of human woe, immediately forsook the sweet but selfish rest of quiet wilds. From Aranyaka He became the Teacher of mankind. After Julai had entered the Nirvana, He preached on mount and plain, and held discourses in the cities, to Devas, men and Gods.

Devatas, nature spirits, elementals, heard his voice and were awakened. *Devas*, gods and angels, also came nearer to becoming men, for, is it not said in the *Dhammapada*:—

> Difficult it is to obtain birth as a human being. Difficult it is to live the life of a man. Difficult it is to get to hear the True Law. Difficult it is to attain to Enlightenment. (Verse 182)

Self-conscious men, hearing his words, learned the art of looking within. Those in whom the spark burnt low, gained in knowledge and increased the light and radiance of the spark. Men in whom the Flame was burning bright got a new impetus and that Flame blazed. Those in whom a ray of the Divine Mind had settled, acquired a deeper insight into the nature of Enlightenment and *Nirvana*; and so on. And, more, the Master's profound Compassion touched the insect and the reptile, the beast and especially the bird. Birds and beasts, shrubs and trees, crystals and metals, carry within their intelligences the essences of the numerous classes of *devatas* and angels, as the latter carry the essences of the *devas* and gods. The chain of evolution is linked by the infallible Law of Karma, action and reaction, justice and mercy. That Law is not blind, does not function automatically.

Lord Buddha has taught that all creatures in the Living Universe reflect the Light of *Nirvana*. Like a diamond buried deep in the heart of the earth, the Tathagata Light is buried in all creatures. Therefore his Message can be heard by all.

> In the Language of Angels,
> Of Serpents, of Fairies,
> In the Speech of the Demons,
> The Talk of the Humans,
> In Them All I've Expounded
> The Dharma's Deep Teachings,
> And In Any Tongue
> That a Being May Grasp Them.

This is taken from a book published a few months ago, to which the attention of all Theosophical students, and especially of Esotericists, should be drawn—*The Buddha's Law Among the Birds*, by the well-known scholar Edward Conze. It is an allegory, but contains many hints on the hidden truths of psychology of which our parapsychologists are ignorant. The Congress of Birds led by "the Parrot, skilled in speech," assembled to gain audience from the Great Bird. The Parrot spoke addressing the birds:—

> We beg from you the Dharma,
> —the cure of all defilements,
> Birds of every kind assembled here,
> We beg of you the good Dharma,
> that we may ponder on it.

The Cuckoo, the teacher of the bird kingdom, spoke to them, and then asked them to retire, meditate for seven days on the precepts; "and then return to me,—Koo!"

On their return, in response to the request from the Great Cuckoo, the Peacock and the Vulture and many more spoke of their views about soul and *samsara* to the Presiding Teacher.

There is much wisdom in the lore of these winged beings, and Theosophists must offer thanks to Mr. Conze for this English translation of the Tibetan *Bya chos rin-chen 'phren-ba*. The closing words of the Master Bird were:—

> *Henceforth let this be your Dharma! O Tibetan birds, you who have prospered here in Tibet, join your songs in harmony with those of the other birds!*

Then, "the birds all rose with joy, danced awhile through the air, and sang their songs."

THE THEORY OF CYCLES

[Reprinted from *The Theosophist*, Vol. I, pp. 242–244, for July 1880.—EDS.]

It is now some time since this theory which was first propounded in the oldest religion of the world, Vedaism, then taught by various Greek philosophers, and afterwards defended by the Theosophists of the Middle Ages, but which came to be flatly denied by the *wise men* of the West, like everything else in this world of negation, has been gradually coming into prominence again. This once, contrary to the rule, it is the men of science themselves who take up. Statistics of events of the most varied nature are fast being collected and collated with the seriousness demanded by important scientific questions. Statistics of wars and of the periods (or cycles) of the appearance of great men—at least those as have been recognized as such by their contemporaries and irrespective of later opinions; statistics of the periods of development and progress at large commercial centres; of the rise and fall of arts and sciences; of cataclysms, such as earthquakes, epidemics, periods of extraordinary cold and heat; cycles of revolutions, and of the rise and fall of empires, etc.: all these are subjected in turn to the analysis of the minutest mathematical calculations. Finally even the occult significance of numbers in names of persons and names of cities, in events, and like matters, receives unwonted attention. If, on the one hand, a great portion of the educated public is running into atheism and scepticism, on the other hand we find an evident current of mysticism forcing its way into science. It is the sign of an irrepressible need in humanity to assure itself that there is a Power Paramount over matter; an occult and mysterious law which governs the world, and which we should rather study and closely watch, trying to adapt ourselves to it, than blindly deny, and break our heads against the rock of destiny. More than one thoughtful mind, while studying the fortunes and reverses of nations and great empires, has been deeply struck by one identical feature in their history, namely, the inevitable recurrence of similar historical events reaching in turn every one of them, and after the same lapse of time. This analogy is found between the events to be substantially the same on the whole, though there may be more or less difference as to the outward form of details. Thus, the belief of the ancients in their astrologers, soothsayers and prophets might have been warranted by the verification of many of their most important predictions, without these prognostications of future events implying of necessity anything very miraculous in themselves. The soothsayers and augurs having occupied in days of the old civilizations the very same position now occupied by our historians, astronomers and meteorologists, there was nothing more wonderful in the fact of the former predicting the downfall of an empire or the loss of a battle, than in the latter predicting the return of a comet, a change of temperature, or perhaps, the final conquest of Afghanistan. The necessity for both these classes being acute, observers apart, there was the study of certain sciences to be pursued *then* as well as they are *now*. The science of today will have become an "ancient" science a thousand years hence. Free and open, scientific study now is to all, whereas it was then confined but to the few. Yet, whether ancient or modern, both may be called exact sciences; for, if the astronomer of today draws his observations from mathematical calculations, the astrologer of old also based his prognostication upon no less acute and mathematically correct observations of the ever-recurring cycles. And, because the secret of this science is now being lost, does that give any warrant to say that it never existed, or that to believe in it, one must be ready to swallow "magic," "miracles" and the like stuff? "If, in view of the eminence to which modern science has reached, the claim to prophesy future events must be regarded as either a child's play or a deliberate deception," says a writer in the *Novoyé Vremya*, the best daily paper of literature and politics of St. Petersburg, "then we can point at science which, in its turn, has now taken up and placed on record the question, in its relation to past events, whether there is or is not in the constant repetition of events a certain periodi-

city; in other words, whether these events recur after a fixed and determined period of years with every nation; and if a periodicity be there, whether this periodicity is due to blind chance or depends on the same natural laws on which are more or less dependent many of the phenomena of human life." Undoubtedly the latter. And the writer has the best mathematical proof of it in the timely appearance of such works as that of Dr. E. Zasse, under review, and of a few others. Several learned works, treating upon this mystical subject, have appeared of late, and of some of these works and calculations we will now treat; the more readily as they are in most cases from the pens of men of eminent learning. Having already in the June number of *The Theosophist* noticed an article by Dr. Blohvitz *On the Significance of the Number Seven*,[1] with every nation and people—a learned paper which appeared lately in the German journal *Die Gegenwart*—we will now summarise the opinions of the press in general, on a more suggestive work by a well-known German scientist, E. Zasse, with certain reflections of our own. It has just appeared in the *Prussian Journal of Statistics*, and powerfully corroborates the ancient theory of Cycles. These periods which bring around ever-recurring events, begin from the infinitesimal small—say of ten years—rotation and reach to cycles which require 250, 500, 700 and 1000 years, to effect their revolutions around themselves, and within one another. All are contained within the *Maha-Yug*, the "Great Age" or Cycle of the Manu calculation, which itself revolves between two eternities—the "Pralayas" or *Nights of Brahma*. As, in the objective world of matter, or the system of effects, the minor constellations and planets gravitate each and all around the sun, so in the world of the subjective, or the system of causes, these innumerable cycles all gravitate between that which the finite intellect of the ordinary mortal regards as eternity, and the still finite, but more profound, intuition of the sage and philosopher views as but an eternity within THE ETERNITY. "As above, so it is below," runs the old Hermetic maxim. As an experiment in this direction, Dr. Zasse selected the statistical investigations of all the wars, the occurrence of which has been recorded in history, as a subject which lends itself more easily to scientific verification than any other. To illustrate his subject in the simplest and most easily comprehensible way, Dr. Zasse represents the periods of war and the periods of peace in the shape of small and large wave lines running over the area of the old world. The idea is not a new one, for, the image was used for similar illustrations by more than one ancient and mediæval mystic, whether in words or picture—by Henry Kunrath, for example. But it serves well its purpose and gives us the facts we now want. Before he treats, however, of the cycles of wars, the author brings in the record of the rise and fall of the world's great empires, and shows the degree of activity they have played in the Universal History. He points out the fact that if we divide the map of the Old World into five parts—into Eastern, Central, and Western Asia, Eastern and Western Europe, and Egypt—then we will easily perceive that every 250 years an enormous wave passes over these areas, bringing into each in its turn the events it has brought to the one preceding. This wave we may call "the historical wave" of the 250 years' cycle. The reader will please follow this mystical number of years.

The first of these waves began in China, 2,000 years B.C.—the "golden age" of this Empire, the age of philosophy, of discoveries and reforms. "In 1750 B.C. the Mongolians of Central Asia establish a powerful empire. In 1500, Egypt rises from its temporary degradation and carries its sway over many parts of Europe and Asia; and about 1250, the historical wave reaches and crosses over to Eastern Europe, filling it with the spirit of the Argonautic expedition, and dies out in 1000 B.C. at the siege of Troy."

A second historical wave appears about that time in Central Asia. "The Scythians leave their steppes, and inundate towards the year 750 B.C. the adjoining countries, directing themselves towards the South and West; about the year 500 in Western Asia begins an epoch of splendour for ancient Persia; and the wave moves on to the east of Europe, where, about 250 B.C., Greece

[1] Reprinted in THE THEOSOPHICAL MOVEMENT, Vol. V, pp. 180–182, for October 1935.—EDS.

reaches her highest state of culture and civilization—and further on to the West, where, at the birth of Christ, the Roman Empire finds itself at its apogee of power and greatness."

Again, at this period we find the rising of a third historical wave at the far East. After prolonged revolutions, about this time, China forms once more a powerful empire, and its arts, sciences and commerce flourish again. Then 250 years later, we find the Huns appearing from the depths of Central Asia; in the year 500 A.D. a new and powerful Persian kingdom is formed; in 750—in Eastern Europe—the Byzantine empire; and, in the year 1,000—on its western side—springs up the second Roman Power, the Empire of the Papacy, which soon reaches an extraordinary development of wealth and brilliancy.

At the same time, the *fourth* wave approaches from the Orient. China is again flourishing; in 1250, the Mongolian wave from Central Asia has overflowed and covered an enormous area of land, including within it Russia. About 1500, in Western Asia the Ottoman Empire rises in all its might and conquers the Balkan peninsula; but at the same time, in Eastern Europe, Russia throws off the Tartar yoke, and about 1750, during the reign of Empress Catherine, rises to an unexpected grandeur and covers itself with glory. The wave ceaselessly moves further on to the West, and beginning with the middle of the past century, Europe is living over an epoch of revolutions and reforms, and, according to the author, "if it is permissible to prophetize, then, about the year 2,000, Western Europe will have lived one of those periods of culture and progress so rare in history." The Russian press, taking the cue, believes that "towards those days the Eastern Question will be finally settled, the national dissensions of the European peoples will come to an end, and the dawn of the new millennium will witness the abolishment of armies and an alliance between all the European empires." The signs of regeneration are also fast multiplying in Japan and China, as if pointing to the approach of a new historical wave at the extreme East.

If, from the cycle of two-and-a-half-century duration we descend to those which leave their impress every century, and, grouping together the events of ancient history, will mark the development and rise of empires, then we will assure ourselves that, beginning from the year 700 B.C., the centennial wave pushes forward, bringing into prominence the following nations—each in its turn—the Assyrians, the Medes, the Babylonians, the Persians, the Greeks, the Macedonians, the Carthaginians, the Romans and the Germanians.

The striking periodicity of the wars in Europe is also noticed by Dr. E. Zasse. Beginning with 1700 A.D., every ten years have been signalized by either a war or a revolution. The periods of the strengthening and weakening of the warlike excitement of the European nations represent a wave strikingly regular in its periodicity, flowing incessantly, as if propelled onward by some invisible fixed law. This same mysterious law seems at the same time to make these events coincide with astronomical wave or cycle, which, at every new revolution, is accompanied by the very marked appearance of spots in the sun. The periods when the European powers have shown the most destructive energy are marked by a cycle of 50 years' duration. It would be too long and tedious to enumerate them from the beginning of history. We may, therefore, limit our study to the cycle beginning with the year 1712, when *all* the European nations were fighting at the same time—the Northern, and the Turkish wars, as the war for the throne of Spain; about 1761, the "Seven Years' War"; in 1810 the wars of Napoleon I. Towards 1861, the wave has a little deflected from its regular course, but, as if to compensate for it, or, propelled, perhaps, with unusual forces, the years directly preceding, as well as those which followed it, left in history the records of the most fierce and bloody war—the Crimean War—in the former period, and the American Rebellion in the latter one. The periodicity in the wars between Russia and Turkey appears peculiarly striking and represents a very characteristic wave. At first the intervals between the cycles returning upon themselves, are of thirty years' duration—1710, 1740, 1770; then these intervals diminish, and we have a cycle of twenty years—1790, 1810

1829–30; then the intervals widen again—1853 and 1878. But, if we take note of the whole duration of the in-flowing tide of the warlike cycle, then we will have at the centre of it—from 1768 to 1812—three wars of seven years' duration each, and at both ends, wars of two years.

Finally, the author comes to the conclusion that, in view of facts, it becomes thoroughly impossible to deny the presence of a regular periodicity in the excitement of both mental and physical forces in the nations of the world. He proves that in the history of all the peoples and empires of the Old World, the cycles marking the millenniums, the centennials as well as the minor ones of 50 and 10 years' duration, are the most important, inasmuch as neither of them has ever yet failed to bring in its rear some more or less marked event in the history of the nation swept over by these historical waves.

The history of India is one which, of all histories, is the most vague and least satisfactory. Yet, were its consecutive great events noted down, and its annals well searched, the law of cycles would be found to have asserted itself here as plainly as in every other country in respect of its wars, famines, political exigencies and other matters.

In France, a meteorologist of Paris went to the trouble of compiling the statistics of the coldest seasons, and discovered at the same time that those years which had the figure 9 in them had been marked by the severest winters. His figures run thus: In 859 A.D. the northern part of the Adriatic sea was frozen and was covered for three months with ice. In 1179, in the most moderate zones, the earth was covered with several feet of snow. In 1209, in France the depth of snow and the bitter cold caused such a scarcity of fodder that most of the cattle perished in that country. In 1249, the Baltic Sea, between Russia, Norway and Sweden, remained frozen for many months and communication was held by sleighs. In 1339, there was such a terrific winter in England that vast numbers of people died of starvation and exposure. In 1409, the river Danube was frozen from its sources to its mouth in the Black Sea. In 1469, all the vineyards and orchards perished in consequence of the frost. In 1609, in France, Switzerland and Upper Italy, people had to thaw their bread and provisions before they could use them. In 1639, the harbour of Marseilles was covered with ice to a great distance. In 1659 all the rivers in Italy were frozen. In 1699 the winter in France and Italy proved the severest and longest of all. The prices for articles of food were so much raised that half of the population died of starvation. In 1709 the winter was no less terrible. The ground was frozen in France, Italy and Switzerland, to the depth of several feet, and the sea, south as well as north, was covered with one compact and thick crust of ice, many feet deep, and for a considerable space of miles, in the usually open sea. Masses of wild beasts, driven out by the cold from their dens in the forests, sought refuge in villages and even cities; and the birds fell dead to the ground by hundreds. In 1729, 1749 and 1769 (cycles of 20 years' duration) all the rivers and streams were ice-bound all over France for many weeks, and all the fruit trees perished. In 1789, France was again visited by a very severe winter. In Paris, the thermometer stood at 19 degrees of frost. But the severest of all winters proved that of 1829. For fifty-four consecutive days, all the roads in France were covered with snow several feet deep, and all the rivers were frozen. Famine and misery reached their climax in the country in that year. In 1839, there was again in France a most terrific and trying cold season. And now the winter of 1879 has asserted its statistical rights and proved true to the fatal influence of the figure 9. The meteorologists of other countries are invited to follow suit and make their investigations likewise, for the subject is certainly of the most fascinating as well as instructive kind.

Enough has been shown, however, to prove that neither the ideas of Pythagoras on the mysterious influence of numbers, nor the theories of ancient world religions and philosophies are as shallow and meaningless as some too forward free-thinkers would have the world believe.

"HAVE YOU LIVED OTHER LIVES?"*

This interesting and thought-provoking book by the minister of the Christ Church, Unity, in Los Angeles, deals with what W. Q. Judge calls "the lost chord of Christianity." The doctrine of reincarnation ceased to vibrate as one of its vital chords after 500 A.D., when it fell into obscuration on account of the anathema hurled against it by the Church Council of Constantinople. Many orthodox Christians assert that there is not a word in the Bible which would warrant belief in reincarnation. But Dr. Wilson, after explicitly stating that Jesus and his disciples were familiar with the doctrine and that it was a part of the teachings of the early Church, writes:—

> Only remnants of the ancient teaching appear in the Old and New Testaments. There they are, by implication, quite strongly in the New Testament, as one of the motivations of the teaching. While Jesus makes only tangential references to the idea in the statements that are preserved to us in the Gospels, everything that He taught is in consonance with reincarnation. He taught exactly what should be taught to anyone on the basis of such a belief.

Coming as it does from a Christian divine, this statement should set the Christian world re-thinking and lead it to "the hidden doctrine in the Holy Scriptures." It is really commendable that Dr. Wilson should have made bold but true statements about reincarnation. It is not surprising, however, that a man of his sincerity and earnestness, in search of truth, should come to realize that the philosophy of soul-growth through many lives on earth was taught by Jesus. H. P. Blavatsky once wrote:—

> Jesus, the Adept we believe in, taught our Eastern doctrines, KARMA and REINCARNATION foremost of all. When the so-called Christians will have learnt to read the New Testament between the lines, their eyes will be opened and—they will see.

The doctrine of reincarnation, as pointed out by Dr. Wilson, is difficult for the Christian mind to grasp, as it upsets many of the traditions to which it is accustomed. But it has to "struggle with ideas on the long journey from sense to soul."

Examining the effect of the acceptance of belief in reincarnation upon the traditional Scriptural teachings of heaven and hell, Dr. Wilson writes that it does not change the essentials of these concepts, although it helps to clarify their basic nature.

> For heaven and hell must be viewed as conditions. The farthest penetration of space cannot disclose their location. They exist, but not in terms of the literal figures by which they are customarily described. Jesus said that the kingdom of God is within us. Hell also finds place in human thought and feeling....
>
> In the reincarnational concept hell may be figuratively as uncomfortable as ever the old theology declares it to be, but it hurts in a different way. Heaven may be as blissful as ever man has dreamed, but it is unlikely to be characterized by harps and crowns and golden stairs.

It is remarkable that Dr. Wilson should have tried correctly to interpret heaven and hell, not as localities but as conditions of consciousness.

The author of the book has amassed as much evidence, including case histories and life readings, as he has considered relevant to support the doctrine of reincarnation. It is, however, regrettable that he should believe that "some of the best authenticated and most reliable evidences for belief in reincarnations exist in the records of the Edgar Cayce experiments" (p. 61). The hypnotic experiments involving "age-regression," which are fraught with possibilities for great harm, are at best merely indicative of the latent powers and faculties in man and not at all of the truth of reincarnation. The Theosophical view is that reincarnation "cannot be phenomenally demonstrated....Immortality is the attainment of a state, and that state the very negation of phenomenal existence."

The author describes his independent search for the truth of reincarnation—how at first he was

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* *Have You Lived Other Lives?* By ERNEST C. WILSON. (Prentice-Hall, Inc., Englewood Cliffs, New Jersey. 163 pp. 1956. $ 3.95)

skeptical and accepted the idea only unwillingly, and how it became a conviction with him. Dr. Wilson comments on the value of belief in reincarnation thus: "A substantial belief in immortality and reincarnation can give us a sense of security and purpose. It helps us to acquire a sense of direction in life."

The "personal testament" with which Dr. Wilson concludes his book is, but for the idea of a personal god which he is not prepared to give up, Theosophical in import:—

> I believe in reincarnation because something within me tells me that it is true.
>
> I believe in it because I seem to remember that I have lived before.
>
> I believe in it because of a number of experiences that I have had that I can explain in no other way.
>
> I believe in it because of its logic. I cannot believe that this little span of life is all that God intends us to have.
>
> I believe in reincarnation because there are certain situations that I seem to have met before and to recognize now as I approach them, even before I experience them.
>
> I believe in it because every once in a while I find something in my intercourse with people that is like the renewal of old friendships.
>
> I believe in it because it does not contradict any other conviction that I have about life.
>
> I believe in it as the hidden doctrine in the Holy Scriptures, and on the evidence of its helpfulness I find that it exerts in the lives of persons I know, and in my own life.
>
> I believe in it, frankly, too, because I hope that it is true. I want to believe that God gives us another chance, many more chances if need be, to embody the ideal He has for me....

The book is a thoughtful contribution to the growing literature on this subject in the West. That the book has proved popular is clear from the fact that a second printing was called for within a few weeks of its first printing.

THE HALLUCINOGENIC MUSHROOMS

Mr. R. Gordon Wasson, a New York banker, who, together with his wife, has for years been on the trail of hitherto unstudied mushrooms with vision-giving powers, writes of his experiences and findings in the magazine *Life* for May 13th. Together with a friend, Mr. Wasson shared with a family of Mexican Indians a celebration of "holy communion" where "divine" mushrooms, which are said to cause the eater to see visions, were first adored and then consumed. Two women, who were *shamans*, led the rite. Mr. Wasson writes that he emerged from the experience "awestruck":—

> We were never more wide awake, and the visions came whether our eyes were opened or closed. They emerged from the centre of the field of visions, opening up as they came, now rushing, now slowly, at the pace our will chose. They were in vivid colour, always harmonious. They began with art motifs....Then they evolved into palaces with courts, arcades, gardens—resplendent palaces all laid over with semiprecious stones. Then I saw a mythological beast drawing a regal chariot. Later it was as though the walls of our house had dissolved, and my spirit had flown forth, and I was suspended in mid-air viewing landscapes of mountains, with camel caravans advancing slowly across the slopes, the mountains rising tier above tier to the very heavens....It seemed as though I was viewing a world of which I was not a part and with which I could not hope to establish contact. There I was, poised in space, a disembodied eye, invisible, incorporeal, seeing but not seen....
>
> There we lay on our mat, scribbling notes in the dark and exchanging whispered comments, our bodies inert and heavy as lead, while our senses were floating free in space, feeling the breezes of the outdoors, surveying vast landscapes or exploring the recesses of gardens of ineffable beauty....
>
> ...the effect of the mushrooms is to bring about a fission of the spirit, a split in the person, a kind of schizophrenia, with the rational side continuing to reason and to observe the sensations that the other side is enjoying. The mind is attached as by an elastic cord to the vagrant senses.

Mr. Wasson, who has participated in many "mushroom celebrations," refers to the state of mind these strange growths induce as "ecstasy." He goes so far as to endorse what the Mexican Indians believe, that the mushrooms "carry you there where God is."

> Somewhere within us [Mr. Wasson writes] there must lie a repository where these visions sleep until they are called forth. Are the visions a subconscious transmutation of things read and seen and imagined, so transmuted that when they are conjured forth from the depths we no longer recognize them? Or do the mushrooms stir greater depths still, depths that are truly the Unknown?

Mr. Wasson makes the same mistake many others have made, of confusing the astral or the psychic with the truly divine or spiritual. There is a world of difference, a difference which is not often perceived, between a psychic experience and a spiritual experience, between schizophrenia and true ecstasy (Mr. Wasson seems to think of the two as being identical), between the supersensuous perceptions and deceptive lights of the astral or psychic world and the vision splendid of the unfading glory of the spiritual realm—a vision which only mystics, certain intuitive poets and seers whose spiritual sight has been unfolded can see.

What hallucinatory drug the mushrooms contain is not yet known, but it is a well-known fact that under the effect of certain drugs hallucinations can be seen. But, as just pointed out, there are visions and visions. Mediums and psychics, insane persons, individuals suffering from delirium because of high temperature, drunkards and those who take narcotics and opiates—can all see visions. Even dogs and cats sometimes see hallucinations.

True seers who can see with "the eye of Spirit" have taught that the astral world is like a picture gallery wherein are photographed all things that ever were, that are, or that will be, all the impressions made by men in their ignorance and folly. It is a realm wholly material, full of deceptive illusions. The power the beautiful and alluring pictures of that world have to tempt and delude us is endless. They produce a "confusion of the intellect" and involve the unwary in dangers unforeseen by them. Therefore the liability to be carried off and intoxicated by astral visions has to be guarded against. Mr. Judge has sounded a warning in his article "Astral Intoxication":—

> The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses. (*Vernal Blooms*, pp. 70–71)

The sooner those who regard every picture seen in the astral light as a spiritual experience disillusion themselves, the better for them. One gains just nothing by watching astral visions; if anything, this practice retards true progress. Are those who induce such visions any the wiser mentally, any the better morally, any more dependable in their discriminative faculty, by virtue of these experiences multiplied to the *n*th degree? All history proves the contrary. Such "seers" do not even know the manner in which the pictures are made visible or the source from which they arise. What do we all need - deceptive sights and alluring visions or more philosophy? More experiences or more understanding of those normally undergone at every moment? More channels of sensation or more reasoned and more actively achieved employment of the five senses and the mind in the direction of self-discipline, self-knowledge and self-sacrifice for the welfare of all?

In one of his articles Mr. Judge writes of an aspirant who thought true progress would be aided by watching the astral light. But a teacher to whom he turned disclosed to him the dangers of watching astral pictures and advised him

rather to devote himself "to spiritual aspiration and to true devotion, which will be a means for you to learn the causes that operate in nature, how they work, and what each one works upon."

> I then devoted myself as he had directed, and discovered that a philosophical basis, once acquired, showed clearly how to arrive at *dispassion* and made *exercise* therein easy. It even enables me to clear up the thousand doubts that assail those others who are peering into the Astral Light. This too is the old practice enjoined by the ancient schools from which our knowledge about the Astral Light is derived. They compelled the disciple to abjure all occult practices until such time as he had laid a sure foundation of logic, philosophy, and ethics; and only then was he permitted to go further in that strange country from which many an unprepared explorer has returned bereft of truth and sometimes despoiled of reason.

BELLAMY'S VISION OF THE IDEAL STATE

Professor Joseph L. Blau of Columbia University contributed to the March *Review of Religion* a review-article entitled "Bellamy's Religious Motivation for Social Reform."* The publication of this volume and Professor Blau's comments will be of interest to students of *The Key to Theosophy*, in which (2nd Indian ed., p. 44) Madame Blavatsky wrote:—

> The organization of Society, depicted by Edward Bellamy, in his magnificent work "Looking Backwards," admirably represents the Theosophical idea of what should be the first great step towards the full realization of universal brotherhood. The state of things he depicts falls short of perfection, because selfishness still exists and operates in the hearts of men. But in the main, selfishness and individualism have been overcome by the feeling of solidarity and mutual brotherhood; and the scheme of life there described reduces the causes tending to create and foster selfishness to a minimum.

Professor Blau traces the idea of a "welfare state" back to the late 19th-century social reformers. He sees a close kinship between Bellamy's essay, "The Religion of Solidarity," written in 1874 when Bellamy was only 24 years old but published only long after its author's death, and Emerson's Transcendentalism.

Bellamy, he writes, "redefines unselfishness as the sacrifice of the lesser self, the individuality, to the greater self, the solidarity.... His 'socialist nationalism' is the secular form of the religion of solidarity."

"Secular" it may be called by the follower of orthodox religions, but the recognition of that which binds if only all human beings into one grand whole is a long step towards Theosophy, which is that "Religion, *per se*, in its widest meaning," which Madame Blavatsky defines as "that which binds not only *all* MEN, but also all BEINGS and all *things* in the entire Universe" into that "one grand whole." (*U.L.T. Pamphlet No. 1*, p. 3)

That Bellamy had a vision of even that larger unity is implicit, surely, in the same youthful essay, where he wrote:—

> Spread your wings; you will reach no horizon. Cast out the lead; it will strike no bottom. Our little wells are filled from this eternal life; our souls are not islands in the void, but peninsulas forming one continent of life within the universe. It is man's own indolence that will inhabit but one corner of the open universe, a corner of himself. Let him assume his birthright, and live out, live up, in others, in the past, in the future, in nature, in God. There are no barriers to the soul but such as sense-bound fancy imagines.

Bellamy's intuitive recognition of "The Eternal Now" comes out finely in his words also quoted here:—

> Time is not the vestibule of eternity, but a part of it. We are now living our immortal lives.

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* *Edward Bellamy: Selected Writings on Religion and Society*. Edited by JOSEPH SCHIFFMAN. (The American Heritage Series, No. 11. The Liberal Arts Press, New York. xlix + 139 pp. 1955. Cloth $2.00; Paper 75 cents)

THE LOTUS IN SYMBOLOGY

In a talk recently broadcast from All-India Radio, Mr. Justice A. S. P. Ayyar made some interesting observations on the significance of the lotus and its frequent mention in Indian literature. From the times of the Vedas to the present day, the lotus has enjoyed great popularity throughout the length and breadth of India, "being the flower referred to not only as *the* flower *par excellence* but also symbolically and allegorically in religious and lay literature and art, Hindu, Buddhist and Jain."

This sacred flower has been mentioned in the *Rig Veda* and in all the subsequent Vedas, in the Upanishads, Puranas, Itihasas, Kavyas, Kathas, etc.

> The lotus was from the time of the Vedas regarded as the divine flower, the symbol of purity and immortality, untainted by sin.
>
> The man of the world was adjured to be like the lotus, which draws its nourishment from filthy mud and dirty water but remains, leaf and flower alike, untainted by dirt and filth.

In the *Bhagavad-Gita* there is this famous *shloka*:—

> Whoever in acting dedicates his actions to the Supreme Spirit and puts aside all selfish interest in their result is untouched by sin, even as the leaf of the lotus is unaffected by the waters. (V. 10)

"This beautiful simile," Shri Ayyar stated, "asking man to be *in* the world and do his obligatory acts but not to be *of* the world, like the lotus leaf floating on the waters but not tainted by the water, shows the spiritual use made of the lotus in religion."

The talk also pointed out that all the "gods" of the Hindu pantheon are associated with this divine flower. The Buddhists and Jains too borrowed the lotus symbol from the Vedas. The famous *mantra*, "*Om mani padme hum*" ("O jewel in the lotus, I adore Thee"), addressed to the Buddha, is the Buddhist equivalent of the *mantras* addressed to Hindu gods and goddesses.

The Guru's feet are referred to as "lotus feet"; so too, the mother's and the father's feet. As the lotus is the source of life, the womb which brings forth the babe is also called the "lotus womb." *Padma Purana*, the second of the great Puranas, gives an account of the period when the world was born from a golden lotus.

In *The Secret Doctrine* and elsewhere H.P.B. explains the mystic meaning of the lotus, which has universally been held sacred from the remotest antiquity.

> The Lotus, or Padma, is, moreover, a very ancient and favourite simile for the Kosmos itself, and also for man. The popular reasons given are, firstly, the fact just mentioned, that the Lotus-seed contains within itself a perfect miniature of the future plant, which typifies the fact that the spiritual prototypes of all things exist in the immaterial world before those things become materialised on Earth. Secondly, the fact that the Lotus plant grows up through the water, having its root in the Ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Kosmos; for the Secret Doctrine teaches that the elements of both are the same, and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being. (*S.D.*, I. 57-58)

Those desirous of knowing more on the subject are referred to the section on "The Lotus, as a Universal Symbol," in *The Secret Doctrine* (I. 379-386) and to H.P.B.'s article "The Legend of the Blue Lotus" (THE THEOSOPHICAL MOVEMENT, Vol. VIII, pp. 91-94).

IN THE LIGHT OF THEOSOPHY

Good news comes from our colleagues of the London U.L.T. They have renovated their home and have named it Robert Crosbie Hall. May the Spirit of the Founder of the U.L.T., his friendliness and his philosophy, his motives and his methods, inspire us all! We congratulate our London friends for this gracious gesture.

With the consent and co-operation of our friends of the Cunningham Press of California we have been able to publish an Indian edition of their rendition of the *Dhammapada*. It is now available from Theosophy Co. (India) Private Ltd., Bombay.

The Preface to the Indian Edition says:—

> The Light which modern men and women need for clean living, for developing an open mind, a clear perception, courage to fight the falsehood that lurks in the blood, fidelity or love for an individual or a cause, kindness to all men and reverence for living Nature—that Light the *Dhammapada* sheds. May it remove the darkness and the gloom in which millions find themselves today!

"Medicine's Own Neurosis" by Roy Bridger is an excellent contribution in the June *Aryan Path*. With characteristic candour the author attacks the disease of the doctors, and points to the medicine the medical profession needs. Every student, and especially every practitioner, of the Esoteric Philosophy should read attentively this essay and note the truth which Mr. Bridger states:—

> As is becoming evident, disquieting thoughts are occurring on an appreciable scale in that key profession struggling convulsively to escape the tyranny of its own self-inflicted neurosis.

Talking of medicine and neurosis, our readers' attention may be drawn to the comments on modern psychology and psychoanalysis appearing in the same number of *The Aryan Path* on p. 286, which include an important pronouncement by H. P. Blavatsky.

The *News Chronicle* of April 2nd published an article on "Tomorrow's Discoveries," by Mr. Ritchie Calder, one of the foremost science "popularizers." In it he argued that it was high time that modern scientists ceased to scorn the ideas and practices of the ancients, since so many of them are being proved by "discoveries" in present-day medicine to have been correct.

He cites Heron of Alexandria as having invented a jet-propelled rotary steam-engine in the second century A.D. He states that the Chinese had knowledge of the circulation of the blood, pumped by the heart, over four thousand years ago, and that their practice of preparing a toad-skin concoction for dropsy has been proved chemically to be right. Mention is made of "rauwolfia," an age-old Indian drug, now being acclaimed as a remedy for high blood-pressure and as a tranquilizer for mental disturbances. Mr. Calder asks whether the Chinese treatment by "acupuncture," the sticking of needles into 365 specified points in the body, practised through countless centuries, will not be proved accurate in the future, by relating these points to modern science's "control centres of pain" which are scattered throughout the body.

Indeed, modern science, especially the science of medicine, has much to learn from the ancients. H.P.B. drew attention to this way back in 1877 in *Isis Unveiled*:—

> The explorers of old medical literature, from the time of Hippocrates to that of Paracelsus and Van Helmont, will find a vast number of well-attested physiological and psychological facts and of measures or medicines for healing the sick which modern physicians superciliously refuse to employ. Even with respect to surgery, modern practitioners have humbly and publicly confessed the total impossibility of their approximating to anything like the marvellous skill displayed in the art of bandaging by ancient Egyptians. (I. 20)
>
> ...most of the new discoveries in medicine have turned out to be no more than "the revival and readoption of very ancient practices."...It is admitted on all hands that from time immemorial the distant East was

the land of knowledge. (I. 89)

> ...modern science has little or no reason to boast of originality....Name to us any modern discovery, and we venture to say, that Indian history need not long be searched before the prototype will be found of record. (I. 618–20)

The purely physical knowledge which we can derive from the ancients—of drugs, control centres of pain and such like—may well prove to be of great importance. But of inestimably greater import for man today is a knowledge of the role which they assign to medicine among the sciences and studies of Life; of man's place in Nature and his relationship with it, and, from this, the nature and cause of disease in man.

Attention may be drawn to two Transactions, Nos. 4 and 16, published by the Indian Institute of World Culture, which treat of "Some Philosophical Concepts of Early Chinese Medicine" and "Ayurvedic School of Medicine: Theory and Practice," respectively.

"Social Work : A Profession Chasing its Tail" is the title of a thought-provoking article by Marion K. Sanders in *Harper's Magazine* for March 1957. Although the author writes with special reference to social work in America, much of what is said is no less applicable to what passes under the name of social work in many other countries as well. The conclusion is drawn that social workers "have gained a profession by forfeiting a mission." "These earnest Do-gooders are so eager for dignity and status that they have forgotten what their job is."

> ...the social workers—though specialists in good deeds—seem to have lost track of what particular good needs doing by them. Preoccupied with a strange game of musical chairs called the search for professional status, they have yet to settle in a seat that suits their current hopes and capacities.

Having made of social work a profession, those engaged in it are now "talking it to death." A glimpse of what social workers are busy doing is provided by Florence Sytz, Professor of Social Case-work at Tulane University, who has produced a classic parody of a social welfare conference :—

> (1) Profess not to have *the* answer. This lets you out of having any. (2) Say that we must not move too rapidly. This avoids the necessity of getting started. (3) Say that the problem can't be separated from all the other problems. Therefore it can't be solved until all the other problems have been solved. (4) For every proposal set up an opposite one and conclude that the "middle ground" (no motion whatever) represents the wisest course of action. (5) Discover that there are all kinds of "dangers" in any specific formulation or conclusion. (6) Appoint a committee. (7) Wait until an expert can be consulted. (8) State in conclusion that you have all clarified your thinking. This obscures the fact that nothing has been done. (9) Point out that the deepest minds have struggled with the same problem. This implies that it does you credit even to have thought of it. (10) In closing the meeting thank the problem. It has stimulated discussion, opened new vistas, shown us the way, challenged our inventiveness.

Very wisely did H.P.B. declare that good works cannot be performed without knowledge—knowledge which most of those who go out to do social work sadly lack. The ignorant doing of good works may be vitally injurious. It needs to be realized that pain and misery are a vital element in human nature and are as necessary to some lives as pleasure is to others.

> ...it takes a very wise man to do good works without danger of doing incalculable harm. A highly developed adept in life may grasp the nettle, and by his great intuitive powers, know whom to relieve from pain and whom to leave in the mire that is their best teacher. The poor and wretched themselves will tell anyone who is able to win their confidence what disastrous mistakes are made by those who come from a different class and endeavour to help them. Kindness and gentle treatment will sometimes bring out the worst qualities of a man or woman who has led a fairly presentable life when kept down by pain and despair. ("Let Every Man Prove His Own Work": *U.L.T. Pamphlet No. 31*, p. 10)

According to a *New York Times* report (May 6th, 1957), the Senate Subcommittee to investigate juvenile delinquency in the United States has discarded many traditional "causes" of child crime, such as lack of organized recreation, poor housing and low income status. The group blamed instead "weak family life and lack of psychiatrists, social workers and other therapeutic forces to prevent or cure the personality problems arising from family or social strains at all economic levels."

Last year about 530,000 children appeared before the courts. If the delinquency rate continues upward at the present pace, the subcommittee's report warned, more than 1,000,000 children will appear before the courts in 1965. The report states:—

> If poverty is the cause of delinquency, we should be singularly free from it in comparison with other nations. We are not.
>
> De-emphasis of materialism would be a great accomplishment in the prevention of illegal behaviour not only among adult criminal offenders but in the effect that such materialism has on child rearing. Yet this change seems a highly improbable development in modern society.
>
> If society is to achieve any really effective curtailment of law violation, it must come largely through the medium of family since it is there that attitudes of conduct are bred, out of which anti-social lives develop. Better children can come only from better parents.

The reduction of juvenile delinquency is not a matter of another "drive" or a campaign for "morality." Creating the right home environment is the task of years of slow building, requiring great patience and unselfishness in the parents, and conscientious example. In many cities, the schools are trying to do their part, but lack of parental co-operation makes success difficult if not impossible.

The familiar approach to social conflicts and maladjustments is institutional: we expect some "organization," either governmental or private, to take over such problems. Not social workers and psychiatrists, but the infusion of the idea of individual responsibility, individual initiative, individual reform, will solve the problems with which modern society is beset, including the problem of juvenile delinquency.

What will help? A proper and truly Theosophical education—an education which aims at the harmonious unfoldment of the child as a whole, at cultivating and developing the mind in the right direction, at creating unselfish and altruistic men and women, at inculcating in them the feeling of mutual interdependence and brotherhood, at strengthening their will and making them self-reliant, at training and forming the character for practical life.

That "the human spirit can rise above the worst flaws of the flesh, and...that even a grave handicap need not hamper a child's healthy development nor prevent him from becoming a useful, happy, and well-adjusted adult," is brought out in the inspiring life story of Eddie Higgins, told by his sister, Mrs. Hazel Higgins Bernstein, in *The American Magazine*. Eddie was born without any arms; he did not even have stumps to which artificial arms might be attached. In spite of this great handicap, far from being helpless and a burden on his family, he has always been a help and an inspiration to those who have known him, and "a source of joy and satisfaction" to his whole family. Not only does he support himself but supports also a wife and helps to take care of his parents.

Thanks to the common sense and faith of his parents and his own indomitable will, never-failing courage, effort and cheerfulness, from his earliest childhood Eddie learned to be self-reliant. Far from being pampered or pitied, Eddie had the idea instilled into him from a very early age that he was in no way inferior to other children. What he could not do with his hands he learned to do with his feet—including eating, washing and dressing himself, doing small chores and even writing. He had no difficulty adjusting himself to school life, and was good at his studies. On the playground Eddie participated in most of the games the other children played. He learned to drive cars, trucks and tractors by operating the

steering wheel with one foot while he manipulated the accelerator and brake with the other. He became a great asset to his family, doing odd chores and helping to augment the family income. After graduating from high school, he has engaged successfully in several different occupations and is now a prosperous and happy young man. He has designed and helped build several new houses of modern design; and at present is busy in a workshop he has set up for making highly decorative lamps.

The example of Eddie Higgins, it is hoped, will bring comfort and renewed faith to all who fight to overcome handicaps. It shows that no physical defect need interfere with successful fulfilment in life, and puts to shame all those able-bodied men and women who are always complaining of their lot and whining and repining under the small trials of life which they have brought upon themselves. He who looks upon life as probationary values all physical handicaps and mental and moral disabilities as opportunities for building inner strength and stamina, which make for real soul-growth and spiritual development.

It is heartening to note that there is growing opposition in Kopay, Ceylon, against the annual slaughter of goats at the Urumpirai Kardu Vaviavar Temple. It is said that more than 3,000 goats are usually slaughtered on the "festival day," by which blood bath the worshippers of the "god" Vairavar hope to appease their patron. A door-to-door campaign was recently set in motion to stop this really terrible practice.

The practice of animal sacrifice is an abomination, and the earlier it is attacked and defeated the better for the country where the custom still lingers. The great Buddha fought it in his own day, but like certain other religious evils the rite of animal sacrifice persists with tenacity in certain quarters. Certainly no place where animals are slaughtered is worthy of the name of a temple. From the occult point of view all rites which involve the shedding of blood attract depraved, evil influences to the spot where they are performed. Men need to learn that what they should really sacrifice is the beast in themselves.

In the *News Chronicle*, April 8th, 1957, the Medical Correspondent quotes Dr. Hugh Sinclair, Reader in human nutrition at Oxford University, as saying at a London meeting to celebrate the ninth anniversary of the founding of the World Health Organization that "the dramatic rise in degenerative diseases is the price we are paying here and in America for insufficient research into the effects of food processing and adulteration which destroy vitamins and other nutrients essential to health." It is said that a middle-aged man "can now expect to live only three years longer than he would have done 100 years ago" because of the increasing rate of degenerative diseases (high blood pressure, heart disease, arthritis) and heart attacks.

When, indeed, shall we learn to "Help Nature"?

Cattle are being treated with female hormones now to promote growth—better for the seller and less fat for the buyer! It is a pity men cannot learn to "let evolution take its course naturally—lest we make it deviate and produce monsters by presuming to guide it," as the Master wrote.

In the review of *Methods of Mental Prayer* written by the Rev. E. L. Allen for *The Aryan Path* and published in the July issue, Mr. Allen uses a phrase which is of great interest and practical value to aspirants to the spiritual life: "Discipline is never a chain; it is always an instrument of freedom." Would that we all could look upon it this way all the time!

BOOKS

By H. P. BLAVATSKY

Isis Unveiled
Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

The Secret Doctrine
A photographic reprint of the original edition of 1888. Two volumes bound in one.

The Theosophical Glossary
A photographic reprint of the original edition of 1892.

Transactions of the Blavatsky Lodge
The Key to Theosophy
The Voice of the Silence
Five Messages
Quotation Book

By W. Q. JUDGE

Vernal Blooms
The Ocean of Theosophy
Letters That Have Helped Me
Echoes from the Orient
The Bhagavad-Gita
Notes on the Bhagavad-Gita
The Yoga Aphorisms of Patanjali
An Epitome of Theosophy
The Heart Doctrine

By ROBERT CROSBIE

The Friendly Philosopher
Answers to Questions on The Ocean of Theosophy

OTHER BOOKS

Light on the Path
Through the Gates of Gold
Because — For the Children Who Ask Why
The Eternal Verities
The Laws of Healing — Physical and Metaphysical
States After Death, and Spiritualistic "Communications" Explained
Cycles of Psychism
Moral Education
Index to The Secret Doctrine
The U.L.T.— Its Mission and Its Future
The Book of Confidences
Hypnotism — A Psychic Malpractice
The Dhammapada
What Is Theosophy?

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Nos. 1, 2, 7, 9, 10, 11, 13, 15, 17, 19, 20, 22, 23, 25, 26, 27, 28, 31, 32, and 35.

Pamphlets by Wm. Q. Judge

Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34, and 36.

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLVth Volume
The Aryan Path—Bombay—XXVIIIth Volume
The Theosophical Movement—Bombay—XXVIIth Volume

BULLETINS

Bulletins are available of Lodges in America as well as of the London Lodge in England and the Paris Lodge in France, upon request.

U.L.T. STUDY GROUPS

CALCUTTA, DELHI, MYSORE AND POONA.

Information as to the meeting place and times of meetings may be had from the United Lodge of Theosophists, Bombay.

The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"*The true Theosophist belongs to no cult or sect, yet belongs to each and all.*"

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

U. L. T. LODGES

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